

THE NORTHWESTERN
Lutheran

January 3, 1960
Volume 47, Number 1



BRIEFS

by the Editor

American Lutheran Church (TALC). The constituting convention will be held in April, 1960.

* * * *

You have already entered a *blessed* new year. We say that with confidence of all who are true Christians.

All such daily stand as poor beggars before their God, saying: "We come to Thee worse than empty-handed. Our sins should make us hateful in Thy sight. But we appeal to Thy saving love, the love which we saw recently in the incarnation of Thy Son, the love which sent Him to the cross in our stead. Forgive for the sake of Christ, made man for us, made sin for us." True to His promise, God hears. Then they are rich in the perfect righteousness of Christ—and are blessed.

All who bear the name of Christ in truth place themselves as empty vessels before their Savior, saying: "Without Thee we know nothing and can do nothing. Fill us with the knowledge of Thy will and with the desire to serve Thee. Suppress in us the constant urge to serve self, sin, and Satan. Destroy in us the folly of seeking 'happiness' by ourselves and only finding ourselves more miserable and restless. Make us wise to see in Thy way for us the true life." True to His word,

Jesus hears. He enables His own to bow more completely under His yoke. They find His yoke easy. In bearing His yoke, that is, in yielding to Him and serving Him, they find rest for their souls — and they are blessed.

* * * *

A name has finally been agreed upon for the Lutheran body which is being fashioned out of four churches, the United Lutheran, the Augustana Lutheran, the Finnish Evangelical Lutheran (Suomi Synod), and the American Evangelical Lutheran. The representatives of these bodies have ended their long search for a name. Their choice is: The Lutheran Evangelical Church in America. This choice of name is, of course, subject to the approval of the four church bodies. No date has been set for the completion of union negotiations.

To bring you up to date on the Lutheran merger situation: The other Lutheran merger will bring together the Evangelical Lutheran, the American Lutheran, and the United Evangelical Lutheran Churches. The merged body will be known as The

Some time ago we reported that the Church of Sweden had decided to allow the ordination of women and that a strong minority group under the leadership of Bishop Bo Giertz had organized in opposition to this and other unscriptural practices.

In Norway, too, there is agitation for the ordination of women. States an NLC release:

"A resolution urging the ordination of women divinity graduates was presented here to the Bishops of the Lutheran National Church and to the Minister of Church Affairs by the Norwegian Women's National Council.

"The Council, which consists of a number of women's organizations, urged that steps be taken to enable women to obtain positions and take Holy Orders (the Norwegian Church has an episcopal system, under which the pastor can be ordained only by the bishop — Ed.) in the Lutheran National Church without any restrictions whatever.

"Women theologians are legally entitled to be ordained in Norway, but so far no woman has applied as this would presuppose a nomination for a position by a parish council and the assent of a Bishop to perform the ordination."

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. 1 Kings 8:57

The Northwestern Lutheran

*

Volume 47, Number 1

*

January 3, 1960

Official Publication, Wisconsin Evangelical Lutheran Synod.

Published bi-weekly by Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee 8, Wis. Use this address for all **business correspondence**. Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

Entered as second-class matter at the Post Office at Milwaukee, Wis., under the Act of October 3, 1917.

Postmaster: Please send notice on form 3579 to return address given in address space on back cover. If none appears there, send notice to Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee 8, Wis.

Subscription Rates Per Year, payable in advance:

Individual subscription	\$2.00
In Milwaukee	\$2.25
For blanket subscriptions	\$1.75
In bundle subscriptions	\$1.60

THE EDITORIAL BOARD —

Werner H. Franzmann, Managing Editor
Walter W. Kleinke, Assistant Editor
Prof. Fred Blume Prof. Armin Schuetze

Address all items for publication to:
The Managing Editor
The Northwestern Lutheran
3624 W. North Ave.
Milwaukee 8, Wisconsin

CONTRIBUTING EDITORS —

I. P. Frey	E. E. Guenther	E. E. Kowalke
C. Leyrer	C. Mischke	H. C. Nitz
J. Schaadt	A. Schuetze	C. Toppe

THE COVER — Immanuel Ev. Lutheran Church, Town Greenville, Outagamie County, Wisconsin; O. Sommer, pastor.

Editorials

John and Jonathan John the Baptist in the New Testament and Jonathan, the friend of David, in the Old Testament, have something more in common than the similarity of names.

Of John the Baptist, we read that he was a man sent from God to bear witness of the Light. He was not that Light, but was sent to bear witness of it, saying: "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled."

Everything about John was self-effacing, humble before the great figure of Him whom he was announcing to the world. His rude garments, his diet of locusts and wild honey, his abode in the wilderness, his death in prison at the urging of Herod's mistress — all this emphasized what he said of Jesus: "He must increase, I must decrease."

Jonathan of the Old Testament was the intimate friend of David, the head of that royal family from which Jesus was descended. Even before David became king, "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." Jonathan's love and loyalty were never disturbed by the knowledge that he should never succeed his father as king of Israel, but that God had chosen David. As John said, "I am not the Christ," so Jonathan had to say that he was but the new king's friend, not the king.

Like John, Jonathan was completely self-effacing and loyal. We read: "And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and his girdle."

Jonathan and John, servants both, one to David, one to David's greater Son. Both self-effacing, humble, loyal, looking not at all upon their own persons, but yielding all to Christ. There is not a more lovable character in the Old Testament than Jonathan; and of John the Baptist, Jesus Himself said: "Among them that are born of women there hath not risen a greater than John the Baptist."

There is nothing degrading in humility, loyal service, and self-effacement. Christ, too, made Himself of no reputation to serve us, and God gave Him a name that is above every name, to which every knee shall bow, in heaven and on earth.

E. E. KOWALKE

* * * *

Divine Purposes In Affliction As related in the ninth chapter of John's Gospel, Jesus came upon a man born blind. Jesus anointed his eyes with clay and said: "Go, wash in the pool of Siloam." When the man had done so, he could see perfectly. Since this happened on a Sabbath Day, it called forth the sharp criticism of the Pharisees.

When the former blind man defended Jesus, they thundered at him: "Thou wast altogether born in sins, and dost thou teach us?" They pointed to the fact that he had been born blind as the proof that he was a particularly bad sinner. Even the disciples entertained

similar notions. They asked Jesus: "Master, who did sin, this man, or his parents, that he was born blind?" That brings us to a question which still agitates many hearts today. When some great calamity comes upon them, people conclude that it is in punishment of some particularly great sin. Is that conclusion correct?

It must be granted that pain and sickness and adversities are the result of sin. Before sin came into the world, there were no such things. And yet it would be wrong to conclude that because a man suffers a great calamity he is a particularly great sinner. In reply to the question of His disciples, Jesus said: "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." God let this man be born blind for his soul's sake. It was the means which God used to bring him to Christ and to make a believer of him, for that was the outcome of his contact with Jesus, which contact, humanly speaking, would not have been made if he had not been blind.

So when some dread or fatal disease or calamity comes upon us, we should indeed admit that we have richly deserved it by our sins, but we should not conclude that it is a sign of God's wrath but rather that it is prompted by God's desire to lead us to repentance and to make better Christians of us.

That is the plain teaching of Scripture. It says: "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6). "Our light affliction . . . worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17). Those who have no afflictions easily drift from God in part or in whole, while by means of crosses God draws us closer to Himself and keeps our feet on the road which leads to life everlasting.

So when heavy afflictions come upon us, let us not regard them as signs of God's wrath but rather as signs of His love.

IM. P. FREY

* * * *

"A Sense of Mission" Where Russia and the United States are in competition for the friendship of underdeveloped nations of Asia and Africa, the United States often is not successful in spite of its obvious advantages. America can offer more funds, and more machinery and equipment; it can provide greater assurance of national sovereignty and firmer guarantees of individual freedom. It would seem that the underprivileged nations have everything to gain by casting in their lot with the United States.

Yet, despite the fact that Russia drives harder economic bargains, and despite its record of broken promises, betrayals, and oppression, its campaign has often been more successful.

When Vice-President Nixon was recently asked how he would account for Russian propaganda victories, he said that "a sense of mission" gave the Russians an advantage.

The representatives of Russia believed more passionately in their way of life. The Russians had the stronger

(Continued on page 12)

Studies in God's Word: Facing the New Year With Confidence

"And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son" (Matthew 2:13-15).

As we look ahead into 1960, there are many questions that come to mind. Will it be for us a year of prosperity or adversity, peace or war, health or sickness, sorrow or joy? Will we live to see another new year 365 days hence, or will this year be our last on earth? We do not know the answer to these and similar questions.

But while we do not know what the future holds, we do know who holds the future. Our God still rules in His heaven. He is still in control. The Gospel selection chosen by the early Church for the Sunday after New Year demonstrates this very clearly. It shows us the guiding hand of God in the life of His children. This is our basis for facing the New Year with confidence.

God Sets at Naught the Designs Of His Enemies

There was great joy in the world when Christ was born. An angel brought the good news to some shepherds tending their flocks. A choir of the heavenly hosts sang hymns of praise to God. The shepherds hurried to Bethlehem to worship Jesus.

There was, however, no joy in the abode of Satan. This Child was the promised Seed of the woman who had come to crush the serpent's

head. This Child had come to conquer Satan and to free those whom he held in bondage. No, Satan was not happy, and he had no intention of going down without a real struggle.

The devil had a willing servant in cruel Herod. Herod saw in the newborn "King of the Jews" a threat to his own throne. He would not be able to rest until this Child had been destroyed. He first tried to use the Wise Men to help him carry out his wicked plot. Pretending to be happy over the birth of this new Prince, he sought to learn His whereabouts from the Wise Men. But God warned them in a dream that they should not return to Herod.

Although Herod had been foiled in his first attempt to take the life of Jesus, he was by no means ready to give up. He was now more determined than ever to carry out his plan. He now "sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men." Surely the Child he sought would be among them. But his plan failed again. God had arranged for His Child to be taken to Egypt and to remain there until the death of Herod.

We are reminded of the words of the Psalmist, "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision" (Ps. 2:2-4). This same almighty God rules also in 1960. He still accompanies us on our way. Therefore we may face the new year with confidence.

God Uses Them to Serve His Gracious Purposes

Herod sought the young Child's life. Instead he became an instru-

ment in the hand of God to fulfill an Old Testament prophecy, "When Israel was a child, then I loved him, and called my son out of Egypt" (Hos. 11:1). In their Old Testament setting, these words refer, of course, to the Israelite nation. Israel as a nation had also spent its youth in Egypt, but through Moses God had led Israel out of Egypt into the land of Canaan. St. Matthew, by inspiration of the Holy Ghost, applies this prophecy to the return of the Christ-child from Egypt after His flight there to escape the wrath of Herod. As Israel was a type of Christ, the calling of Israel out of Egypt was a prophecy of the calling of God's Son out of Egypt. Herod, while seeking to destroy Jesus, is made to serve God's gracious purposes.

But more is involved than the fulfillment of a prophecy. The Son of God had to flee by night. He had to spend His early childhood in exile to escape the designs of wicked men. How can this possibly fit into God's eternal plan? But is this not typical of His whole life on earth? "He is despised and rejected of men; a man of sorrows, and acquainted with grief" (Isa. 53:3). Did He not become poor for our sakes, that we through His poverty might be rich? Did He not place Himself under the Law, to redeem them that were under the Law? Men may plot against Him, but God uses their wicked schemes to carry out His gracious purposes, man's redemption, the salvation of our souls.

This new year may also bring many things which we do not understand. We may wonder how they can possibly fit into God's eternal plan. This, however, we know: God still rules in heaven. He is still in control. All things must, under His direction, work for our good and blessing.

C. MISCHKE

Smalcald Articles

Part III. Art. VII.

Of the Keys

I

The Office of the Keys, which had been conferred by Christ on His Church on earth, had been terribly mutilated and corrupted, as we saw when we studied the Catholic sacrament of Penance. We now listen to a complaint, as Melanchthon voiced it in his Apology of the Augsburg Confession.

"O good God, what darkness there is! They doubt whether it is in attrition or in contrition that remission of sins occurs. And if it occurs on account of contrition, what need is there of absolution, what does the power of the Keys effect, if sins have already been remitted?"

"Here they also labor much more, and wickedly detract from the power of the Keys. Some dream that by the power of the Keys guilt is not remitted, but that eternal punishments are changed into temporal. Then this most salutary power would be a ministry, not of life and the Spirit, but only of wrath and punishment." (This somewhat difficult statement means according to the German text: They make out of absolution and the power of the Keys, from which we are to receive consolation and life, a power by which only punishments are imposed on us.)

"Others, namely the more cautious, imagine that by the power of the Keys sins are remitted *before the Church*, and not before God. This also is a pernicious error. For if the power of the Keys does not console us before God, what then will pacify (and give rest to) the conscience!

"Still more involved is what follows. They teach that by contrition we merit grace. In reference to which, if any one should ask, why Saul and Judas and similar persons, who were dreadfully contrite, did not obtain grace, the answer was . . . (taken) from the Law, that Judas did not love God, but feared the punishments."

Here Melanchthon asks the very pointed pertinent question: "When will a terrified conscience, especially in those serious, true, and great terrors which are described in the Psalms and the Prophets, and which those certainly taste who are (being) truly converted, be able to decide whether it fears God for His own sake (out of love) or is fleeing from eternal punishments?"

The answer to the question: If contrition merits forgiveness, why then was not Judas forgiven? — as Melanchthon correctly points out — "was to be taken from faith and according to the Gospel, that Judas did not believe, that he did not support himself by the Gospel and promises of Christ."

Since such was the confusion prevalent in the Church before the Reformation, Luther did well to include in his Smalcald Articles one clear and brief paragraph on the true nature of the Office of the Keys.

Text

In the definition every word is carefully chosen, and must be taken at full face value.

1) *The Keys are an office and power given by Christ to the Church for binding and loosing sin, not only gross and well-known sins, but also the subtle, hidden, which are known only to God, as it is written in Ps. 19:12: "Who can understand his errors?" And in Rom. 7:25 St. Paul himself complains that "with the flesh he serves the law of sin."*

Notes

1. In defining the nature of the Keys Luther uses two words, "office and power." — The word "office" is here not to be taken in the strict and narrow sense, as when we speak of the Presidency, or membership in the Senate, as an office. It is to be taken in a wider sense of "business" or "service" or "function" and the like. — Luther adds the word "power" to indicate that when the Church administers the Keys it is not speaking words only, but that the words are efficacious, conveying to the sinners the very things which they announce.

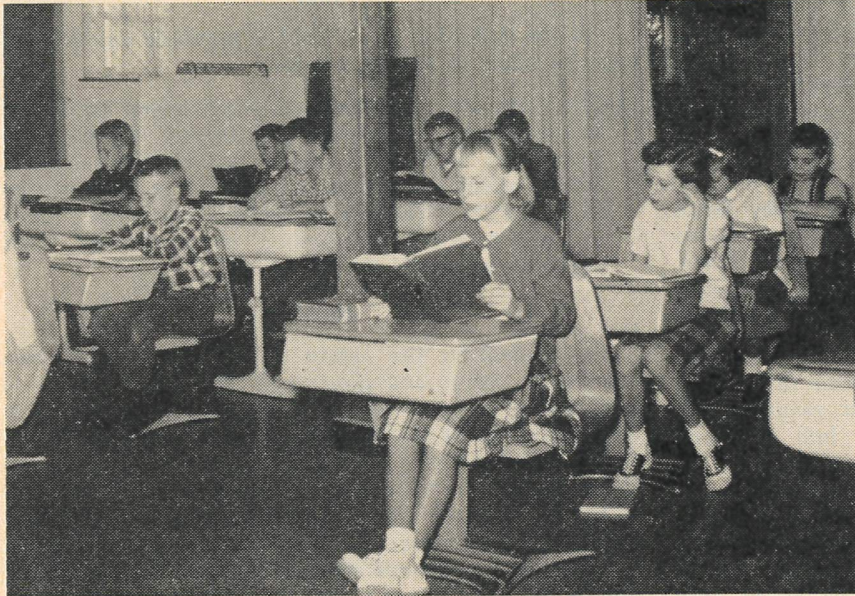
2. It is Christ who gives the Keys. They originally belong to Him. The power of the Keys rests on the redemptive work of Christ. In the Book of Revelation this is mentioned several times. In chapter 1:18 Jesus speaks in this way: "I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and *have the keys of hell and of death.*" In the letter which John was to write to the "angel of the church in Philadelphia," Jesus declared: "These things saith he that is holy, he that is true, he that hath the *key of David*, he that openeth, and no man shutteth; and shutteth, and no man openeth" (chap. 3:7). — "Keys" is thus a figurative expression for the application of the redemption and salvation which Christ won for us, opening the gates of heaven for us, and locking the gates of hell; or vice versa, in case of unbelief.

3. Christ gave the Keys *to the Church*. The Council of Trent refers to the appearance of the risen Savior before His disciples, when He breathed upon them and said: "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained." Then the Council adds: "By which action so signal, and words so clear, the consent of all the Fathers has ever understood that the power of forgiving and retaining sins was communicated to the apostles *and their lawful successors*" (14th Session, Nov. 25, 1551, chap. I).

Christ did not restrict this power of the Keys to a certain group. He gave it to His Church. This is very clear from a case with which He illustrated their application. In Matthew 18 He speaks of a sinning brother. A brother who knows about this sin should take steps

(Continued on page 12)

News FROM OUR Missions



Faith Lutheran Christian Day School, Tacoma, Washington

Seedlings In The Forest

The tall timbers of the Pacific Northwest were seedlings many, many years ago. This report tells of two precious seedlings of another sort that were planted in this District which, under God's blessing, will some day become tall timbers to nourish and shelter many more of God's children in our reaching, teaching, and preaching endeavor in the Pacific Northwest. These two seedlings are Christian day schools in our mission congregations.

Tacoma, Washington

During the last three years, two schools were opened in our mission fields of the Pacific Northwest District. The most recent is located in Tacoma, Washington. There Pastor Paul Nitz had labored faithfully for six years. Just recently a new church and parsonage were built. The congregation showed an excellent school spirit by making use of the facilities of the Norwegian brethren a few miles away in Parkland. As the en-

rollment increased, Faith Congregation realized the time had come to begin its own school and made a request to the local mission board for a teacher. Synod's General Mission Board subsequently granted this school-minded mission a teacher and the necessary subsidy to open its school. Miss Bonnie Voth, a graduate of Dr. Martin Luther College, came out West to open this new school for 17 eager children. School is conducted in very pleasant quarters in the church basement.

Mountlake Terrace, Washington

Our other mission school supported by the Wisconsin Synod dates back to 1957 in the city of Mountlake Terrace, a suburb of Seattle. This congregation was organized in 1951 by Pastor Edmund Schulz. During his pastorate a church and parsonage were built. The basement of the church built on a hillside was of daylight design and very adequate for school purposes.

School Survey

In 1956 the District Mission Board directed Pastor Elmer Zimmermann, who was school visitor at the time, to make a survey of all congregations concerning the desire and need for parochial schools. After all reports and requests were in, Salem Lutheran of Mountlake Terrace was considered most logical to begin a school and this request was then carried to the General Mission Board. It was a happy day in the history of Salem when Pastor Lee Sabrowsky, chairman of the District Mission Board, preached the sermon at the induction of Miss Connie Stanfield, a four-year college graduate of our Dr. Martin Luther College and a native of the State of Washington.

Under Miss Stanfield the school got off to a fine start, with an enrollment of 15 in the grades and six in the kindergarten. This class was taught by Mrs. Heiden, a qualified teacher in the congregation. At the end of the year, when Miss Stanfield accepted a call to Minnesota and Mrs. Heiden moved away, a male teacher, Mr. Hans Johannsen, was assigned to Salem School. His wife Charlotte has been of great help in our kindergarten and school.

The Strong Arm of a Mission

Thus far the school at Salem has not only served to strengthen the children spiritually and mentally, but it has also served as a wonderful mission agency. This year, two mothers of children in our school are enrolled in the adult membership class. We pray that our Synod will continue to bless our District with primary Christian education. Our seedlings are still small, but with God's blessings resting upon the labors of His servants and the continued interest of the members of the Wisconsin Synod in parochial education out here, the day will surely someday come in which the District will also be able to enjoy not only the growth of these two seedlings but the planting of many more.

RALPH BAUR



A Lantern to Our Footsteps

God's Reply to Our Questions

Topic: Will we be reunited in heaven with our loved ones?

One of our readers writes: "This question has bothered me for some time: Will we be reunited in heaven with our loved ones?" Does Scripture give us such a hope? Will we know one another? Associated with these questions is also another: What about those loved ones who through unbelief are lost? Will their absence in heaven be a source of sorrow?

All Believers Will be Together in Eternity

The Christians in the Thessalonian congregation also were troubled by questions regarding those who had fallen asleep in Christ. When Paul and Silas founded this congregation, they were able to spend only a few weeks with them before persecution forced them to leave. Consequently they had not been able to instruct the Thessalonians fully in all matters. The Thessalonians did not understand what would happen to those Christians who died before Christ's return, and they were troubled over their death. So Paul writes to them: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope" (I Thess. 4:13). He points out to them that those Christians who are alive on the day of Christ's return will not precede those who are asleep. The dead in Christ shall rise first. Thereupon we read: "Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (4:17, 18). The living Christians will be united into one great host with all the resurrected Christians, and they all together will be with Christ in eternity. Yes, reunited, they will all be with the Lord.

We Shall Recognize the Saints of Old

But, no doubt, the main concern in the above question is this: Shall we also know one another? Such recognition seems to be taken for granted in the comfort the Apostle gives the Thessalonians. But let us consider further Scripture evidence. When Peter, James, and John were on the Mount of Transfiguration with Jesus, Moses and Elias appeared to them. They recognized these saints of the Old Testament times. For Peter said: "If thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias" (Matt. 17:4). Even the condemned will see Abraham, Isaac, Jacob, and the Prophets, as Jesus says: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God" (Luke 13:28, 29). Surely when Jesus speaks of seeing

Abraham, this means seeing him as Abraham, not only as some anonymous stranger. If even the condemned will "see Abraham," etc., surely the believers that "sit down in the kingdom of God" will "see Abraham, and Isaac, and Jacob, and all the prophets."

What the Reunion with Loved Ones will be Like

However, this does not mean that in heaven we shall continue our association with our beloved ones where it was broken off when death separated us here on earth. The Sadducees, who denied that there was a resurrection, confronted Christ with a problem which they thought would make the idea of a resurrection seem ridiculous. Seven brothers had successively, when the previous husband had died, married the same woman. They all, one after the other, had been her husband. So they asked: "Therefore in the resurrection whose wife shall she be of the seven? for they all had her" (Matt. 22:28). Jesus answered: "Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven" (22:29, 30). In heaven there will not be husband and wife as it is here on earth. We must take care not to think of our reunion with beloved ones in heaven as a kind of continuation of our life together here on earth. The fact is, that reunion will be much more wonderful.

Recognize the Condemned?

Will the believers recognize also those who have been condemned? Will that cause them grief? The first question we shall leave unanswered. We do not know. The parable of the rich man and poor Lazarus (Luke 16:19-31) might lead to that conclusion, since Abraham speaks with the rich man in hell. But we must remember that that is a parable and must ever take care not to find anything in parables beyond what Christ intends to teach through the illustration. However, whatever the answer may be to the first question, the answer to the second can only be: No, such recognition would not cause sorrow or grief. In heaven nothing will disturb our perfect joy and peace. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).

But as we consider our reunion with beloved ones, as we find comfort in the prospect of a blessed reunion in heaven, let us never forget what the truly great joy and blessing of heaven will be, namely, to be with God, with our Savior forevermore. St. Paul comforted the Thessalonians by pointing out that the resurrected

(Continued on page 12)

Direct from the Districts

DAKOTA-MONTANA

Dedications

November 29 was a day to be remembered for the members of two of our District congregations. St. John's of Tappen, North Dakota, dedicated an entirely new church building to the glory of the Triune God and celebrated the day with three special services. First Lutheran of Winnet, Montana, rededicated their enlarged and remodeled plant on the same day. Details and pictures will no doubt appear in a later issue.

Pastoral Changes

Pastor A. P. C. Kell, serving Bethlehem of Watertown, South Dakota, since May 1957, has now had a second congregation added to his charge. He accepted the call to serve Bethlehem of Watertown and Emmanuel of Grover, South Dakota, jointly, and was installed at Grover on November 15, 1959.

Pastor C. L. Reiter has accepted the call to serve Redeemer Congregation of Fond du Lac, Wisconsin. He has been serving the congregations at Hendricks, Minnesota, and Argo Township, South Dakota, since July, 1955.

Pastor H. A. Witte, serving at Estelline and Dempster, South Dakota, since the summer of 1954, has accepted the call to Apostle Congregation in Milwaukee, Wisconsin.

Circuit Meetings

The three circuits (newly organized in the Eastern Conference) held their first meetings during the week of November 16. The theme was *stewardship*. Following the showing of each of the filmstrips, "Using God's Gifts" and "You Are There," Pastor C. L. Reiter, member of the District Stewardship Board, served as moderator. Quite a bit of the discussion at the meeting attended by your reporter centered about the purpose, aim, and value of having organized stewardship programs and committees in the local congregations. One point that was stressed, and rightly so, is the fact that stewardship, in the proper, Biblical sense of the term, is not just a

matter of "money." It covers, above all, the dedication of one's *entire self* to the service of the Lord. "Whatsoever ye do, do all to the glory of God" (I Cor. 10:31). The meetings were very well attended.

"Winkel" Conferences

The term "Winkel" is a German word meaning "corner." "Winkel" conferences are informal meetings where the pastors get together "in a corner," as it were, to discuss different phases of their work. The pastors of the Eastern Conference are at present discussing the proposed revision of the Synodical Conference hymnal and agenda. (The latter is a book for the order of special services and ceremonies such as confirmation, marriage, funerals, dedications, installations, etc., with appropriate prayers for each.) Another project under way is the pooling of ideas and procedures in the adult instruction field, with a view toward publishing an adult manual for instruction that will be adequate and will somewhat standardize the procedure in the Conference.

V. W. THIERFELDER

MICHIGAN

Missions

When the Michigan District Missionary Conference met at Memorial Church, Williamston, Michigan, on November 9, 1959, two members of the Board of Trustees, Pastors H. Eckert and R. Timmel, were present to counsel with the missionaries concerning physical properties and debt payment. District President G. Press reported on District affairs as they concern the missionaries.

The District now has a new preaching station at Hartford, Michigan, served from Bangor by Pastor Paul Hoenecke. A recent survey of this area, made by pastors of the Southwest Conference, reveals a very promising field. A survey of the Mackinaw City area was made by the Pastors Boeder and Sawall, with the idea of establishing missions on either side of the Mackinac Bridge. This survey was not too encouraging. Three of the District's missions are contemplating self-support in 1960. Darlington Lutheran Church, Ann

Arbor, Michigan, is considering a relocation program which would entail both a church and a parsonage. Dexter, Michigan, is being served at present by the vacancy pastor, A. Bloom, of Grass Lake.

Although Florida is a place for lounging, according to secular advertising, it is a place of intense missionary activity. Our Florida reporter, Pastor William Steinh, informs us that our four Wisconsin Synod pastors still canvass systematically every two weeks, and that in Tampa, Pastor E. Renz and members of his congregation do additional canvassing each week. Peace Congregation, Bradenton, has purchased a beautiful new parsonage located at 3012 18th Avenue West. The Vogts moved in on December 3. Purchase was made possible through the Parsonage-Teacherage Fund. Bradenton as well as Bay Pines, Florida, are direly in need of chapels, and are awaiting favorable action from the Board of Trustees. Two other Lutheran bodies have entered the Bay Pines area recently. Our one self-supporting congregation in Florida, Faith of St. Petersburg, has recently adopted a "Pension Plan" for its pastor.

Martin Luther Memorial Home

Many congregations of the District have joined to form the Martin Luther Memorial Home, Inc., with the aim of providing a home for the aged members of our congregations. While no definite location has been decided upon, several choice sites are now being considered. The present treasury is in excess of \$6500 without any special fund campaign.

Anniversary and Gatherings

Mt. Olive Congregation, Bay City, Michigan, observed the 25th anniversary of the ordination of Pastor Gerhard Struck on November 22. A former fellow student, Pastor Wilmer Valleskey of Detroit, preached the sermon at the service of thanksgiving. A brief social gathering was held following the service, and Pastor Struck was presented a number of gifts.

On December 8 at Plymouth, Michigan, the Southeastern Conference

The Northwestern Lutheran

pastors held a farewell for Pastor Edgar Hoenecke of St. Peter's Congregation. He will soon leave to become Synod's first full-time Executive for World Missions.

A welcoming social was held by St. Luke's Congregation at Vassar, Michigan, for Pastor O. Maasch after his installation as pastor on December 13.

Working Bee

Pastor T. Kuske reports that St. Paul's Congregation, Remus, Michigan, has relocked its church building with aluminum siding and asphalt roofing, after removing the old siding and roofing. With the members doing the work, the congregation kept the cost of the project down to \$1,670.00.

Pastoral Changes

Pastor N. Berg has accepted a call to St. Peter's, Plymouth, Michigan, vacating Grace, Benton Harbor, Michigan. The Rev. O. Maasch has been installed as pastor of St. Luke's, Vassar, Michigan, vacating Kenton, Ohio. The Rev. H. J. Schaible has accepted a call to Divine Savior, Wauwatosa, Wisconsin, vacating St. Paul's, Mayville. Pastor K. Neumann has followed a call to the Cochrane-Cream-Buffalo City Parish in Wisconsin, vacating New Salem, Sebawaing, Michigan.

The Michigan Lutheran Seminary Guild at its tenth anniversary meeting on November 23, held in the Seminary Auditorium, presented the school with \$600 for the purchase of a film projector.

The Seminary Guild includes over 200 women of Synodical Conference churches of the Saginaw area.

During its ten-year existence the Guild has cooked, served, sewed, and cleaned when such services were needed and has made many other sizable contributions toward the school and its departments.

The Guild has five bimonthly meetings a year.

MINNESOTA

From the Desk of President Lenz

Pastoral Vacancies

Seven pastoral vacancies exist in the Minnesota District as of December 11. They are: St. John's of Sleepy Eye, Minnesota; Zion of West Lynn, near Hutchinson, Minnesota;

Trinity of Nicollet, Minnesota; the Morgan-Eden Parish of Morgan, Minnesota; Timothy of St. Louis Park, Minnesota; the Wabasha-Nelson Parish at Wabasha, Minnesota; and the associate pastorate at St. John's in St. Paul, Minnesota. Besides these pastoral vacancies there are three professorships that are also vacant at Dr. Martin Luther College. Two of these were created when the Synod Convention authorized two new professorships to the D.M.L.C. faculty.

Anniversary

Pastor Theo. Bauer celebrated the 40th anniversary of his ordination on December 2.

Dr. Martin Luther College

Profs. V. Voecks and H. Sitz again visited some of our area high schools. Their latest visit took them to Wisconsin Lutheran High School in Milwaukee, Wisconsin; Jefferson County Lutheran High School in Fort Atkinson, Wisconsin; and Mississippi Valley Lutheran High School in Onalaska, Wisconsin. These visits were made on Tuesday and Wednesday, December 1 and 2.

A recording of Christmas music by the D.M.L.C. Choir is now available at the cost of \$4.50 postpaid. It is a 12" long-play recording. In addition to bringing a fine selection of Christmas numbers from the 1958 Christmas Concert at D.M.L.C., the record is enclosed in a record jacket, displaying the main hall decorations of last Christmas. All orders should be sent to Prof. M. Albrecht, 43 Waldheim Dr., New Ulm, Minnesota.

Pastor W. F. Dorn was installed as the first resident pastor of the new Brooklyn Park-Center Mission on Sunday, November 15. Pastors who have members moving into Brooklyn Center or Park, Crystal, or North Minneapolis are urged to send their names to Pastor Dorn. His address is 2229 Brookview Dr., Minneapolis, 12, Minnesota.

Pastor R. O. Reimers of Resurrection Lutheran Church, Rochester, Minnesota, is now serving as our Synod's hospital pastor in the Rochester area hospital. His address is 415 14th Street N.W., Rochester, Minnesota.

The new addition to the parsonage at Bloomington Lutheran Church in Minneapolis has now been completed.

Minnesota District State Teachers' Conference

The Minnesota District State Teachers' Conference was held on October 22 and 23 at St. John's Lutheran Church, Caledonia, Minnesota. The sessions were opened with a divine service by the local pastor, the Rev. Karl Gurgel.

During the course of the two-day conference, several very informative papers were heard by those teachers present. They were: "The Education Standards of Our Teachers and Pupils," by Mr. E. Sorgatz; "Public Relations in our Lutheran Schools," by Prof. A. Schulz; "Figurative Language in the Bible," by Pastor J. Raabe; "An Adequate Language Course for Grades 1-2," by Miss V. Schuetze; and "An Evaluation of the School Visitors' Workshop and School Visiting," by Mr. W. Bonitz.

Of the 92 teachers that are now members of the Minnesota District, 79 were in attendance at this teachers' conference.

45th Anniversary

The Rev. and Mrs. Geo. Scheitel of Milroy, Minnesota, recently celebrated their 45th wedding anniversary. Two gatherings were held to observe the occasion. On Sunday, November 8, St. John's Lutheran Church of Milroy held an open house in honor of the couple. On Sunday, November 15, relatives and friends also gathered to observe this anniversary. The couple has nine children and 35 grandchildren.

A. BARRY

SIXTIETH WEDDING ANNIVERSARY

On Sunday afternoon, September 27, 1959, a reception was held in honor of Mr. and Mrs. E. J. Lentz at the Good Hope Ev. Lutheran Church in Ellensburg, Washington. Mr. and Mrs. Lentz were married at Winlock, Washington, on September 24, 1899, and have been members of Good Hope Congregation since 1918. Their seven children were present to celebrate the 60th wedding anniversary and a good number of their 17 grandchildren and 23 great-grandchildren were also in attendance. May our gracious Lord continue to bless and protect these two faithful members of His church!

REUL J. SCHULZ

By the Way

DARWIN PROVED?

"One thing Darwin proved beyond any doubt — life has been developing on this planet during millions of years. That assertion ran head-on into the statement on the first page of the Bible that the earth and all life upon it had been created in six days."

That is an amazing statement from the pen of a Lutheran, Elson Ruff, editor of *The Lutheran*, news-weekly of the United Lutheran Church, by way of observing the centennial of the publication of Charles Darwin's book, *On the Origin of Species*, which was published in 1859, the same year in which Karl Marx published his *Critique of Political Economy*. Of the latter, Ruff says, "Only an ardent Communist takes his writing seriously now." But Ruff calls Darwin "an excellent scientist," who "set off a bigger explosion than an H-bomb."

Ruff says, "The first chapter of Genesis is a mighty poem about the origin of life." What he means by that is evident from his remark: "Numerous Christians in Darwin's time were convinced that creation began on the morning of September 21 in the year 4004 B.C., as an Irish archbishop figured it out in the 17th century." To cure people of this absurd belief, Ruff prescribes the reading of textbooks on geological strata and radio-active carbon. But he cautions, "Of course he must read only the latest books, because the sciences are rapidly developing and last year's conclusions are already out of date."

Thus Ruff discounts the Mosaic account of creation and, perhaps unwittingly, undermines faith in the Holy Scriptures as the infallible Word of God. If the first chapter of Genesis is just a "mighty poem" and not *history*, how dependable is the rest of the Bible? Is Psalm 23 just a beautiful poem, and Isaiah 53? If we are not to believe the first page of the Bible as a correct account of creation, there is not much point in Ruff's admonition: "To any man who reads the Bible in eagerness to hear the voice of God, *God speaks*." (Empasis added.) True. And God speaks in Genesis One. And the believer answers, "I believe in God

the Father Almighty, Maker of heaven and earth."

"TWO THOUSAND TONGUES TO GO"

A new Harper book, "*Two Thousand Tongues to Go*," is a volume of which one is tempted to say, "Sell the coat and buy the book." In this book Ethel E. Wallis and Mary A. Bennett report true-life adventures of the Wycliffe Bible Translators throughout the world.

The book reports with remarkable restraint how consecrated missionaries — often a husband-and-wife team — often people with advanced academic degrees, go to untouched tribes, laboriously master their unwritten language, and translate the Gospel into the native tongue.

In the Western hemisphere the translators are at work in Mexico, Ecuador, Peru, Bolivia, and Brazil. They have given the Bible to the Navajo tribe, and have also done some work in Apacheland and in Alaska. In the Eastern hemisphere they are laboring in Viet Nam, Australia, New Guinea, and on the Philippines (which according to this book is a cluster of seven thousand islands).

Until recently it was thought there were about three thousand languages in the world. The Word of God, in its entirety or in parts, is now readable in about eleven hundred tongues. Translators thought they had only about "two thousand tongues to go." But they are discovering new languages by the hundreds.

"Under the banner of the new science of linguistics" it is amazing to learn with what comparative speed an illiterate tribe can have the Word in its own language. The hunger with which some of these primitive people receive the Gospel (after they have learned to read their own language) is amazing and — humiliating. For instance, after the Caribs in Gautemala got the Gospel, "the people requested Bible studies four nights a week."

The tremendous barrier of language is illustrated in a recent letter from one of our workers in Ogoja Province in Nigeria. Missionary Morris Wat-

kins reports: "In a previous prayer letter I mentioned that there are thirteen languages in a small area here. But now I have learned that there are at least six more: Yakora, Idoma, Etung, Ekoi, Bete, and Ibil. Each of these languages is spoken by only a few thousand people, and there is not a word of Scripture in any of them. How can we reach all these souls with the Word of Life when there are only six evangelical missionaries in the whole province? We believe that the most effective way is to give a thorough Bible training in English to a few men from each of the various tribes and then send them back to preach the Gospel to their own people in their own respective tongues. To this end we hope to open our Bible school in Ukpoma early in 1960. The site is in Yala-speaking area about halfway between Rev. Ottermoeller, who is working among the Yache and the Gabu people, and Rev. Lail, who is working among the Ukelle people. Within twenty miles of Ukpoma the Akajuk, Boki, Ishibori, and Ibo tribes are also represented in large numbers. And within a radius of forty miles most of the other nineteen languages are spoken."

Many of the African languages are of the same language family, but are yet mutually unintelligible.

Let us heed the closing sentence of Pastor Watkin's letter: "PRAY that the Lord of the Harvest will send us at least one dedicated young man from each of these language groups."

"CARD-INDEX CORPSES"

According to an Associated Press dispatch, which we found in a stray copy of *The Montgomery (Ala.) Advertiser*, there is a kind of Roman Catholic Billy Graham in Germany. He is a Jesuit priest by the name of Johannes Leppich. Recently a crowd of 80,000 gathered to hear him in a driving rain on the Koenigsplatz in Munich, the city in which the Eucharistic World Congress is to be held next summer.

According to the report, he told the crowd, "There are only 30 per cent practicing Catholics here. The rest are Catholic card-index corpses. In Munich, they like to discuss reli-

gion but they don't practice it. Woe to you if you turn the Eucharistic Congress into a religious beer festival with sausage stands."

Critics inside and outside the church have taken offense at some of his extravagant utterances. His answer is, "I have to paint in black and white."

The designation "card-index corpses" has an uncomfortable sting to it. But do we not mean the same thing when we speak of "inactive members" and of "dead wood"? Did not Christ also "paint in black and white" when He said, "He that is not with me is against me"?

WE ARE NOT ALONE

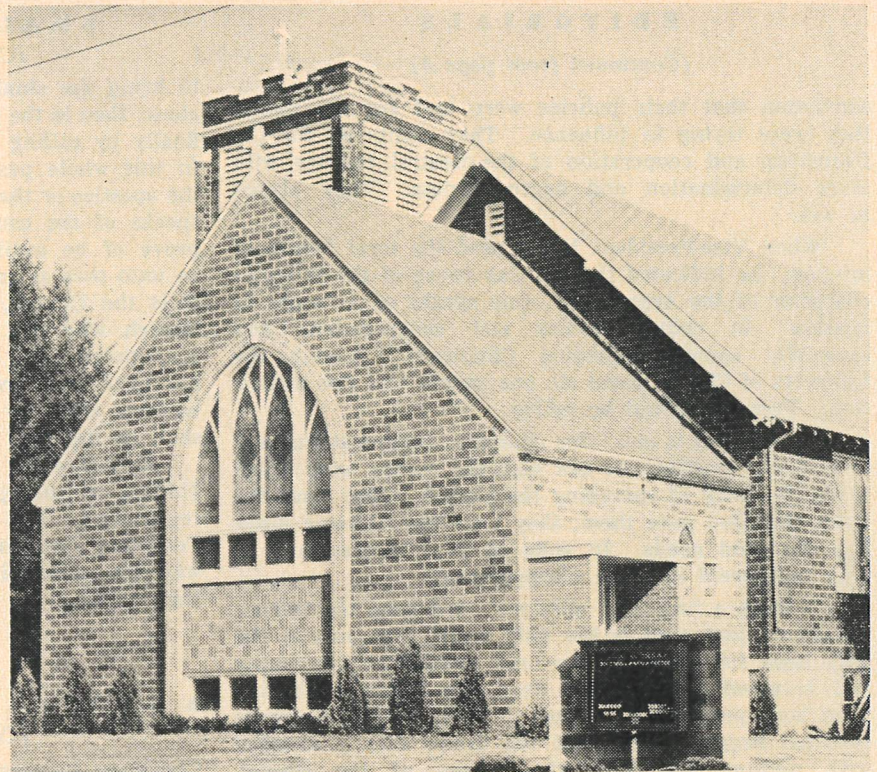
We are not alone in dealing with "growing pains" with regard to Christian education.

The appreciable increases in the number of children, the problem of getting more teachers and providing more classroom space is becoming serious for a number of our congregations. Our faith is being tested. We are inclined to forget that the same Lord who has given us the children has also given us the means to provide for their school training.

Noteworthy is also the unprecedented interest in secondary education in Christian high schools that has become evident in a number of areas. And in most cases the leaders are consecrated laymen, who give of their time and talent and resources to make these area high schools possible.

But in this new interest also we are not alone. In Dallas, Texas, a group of Protestant laymen has organized Christian Schools, Inc., which plans to open seven private elementary schools this fall. For the time being, the schools will meet in the parish houses of churches. According to Religious News Service, "ten full-fledged schools are planned, in addition to three junior high schools and two high schools, and a university. Meanwhile Southern Baptists are engaged in a campaign for \$3,000,000 to finance a new four-year college in Dallas."

H. C. NITZ



Zion Lutheran Church, Osceola, Wisconsin

DEDICATES ADDITION

Zion Ev. Lutheran Church Route 1, Osceola, Wisconsin

On Sunday, November 1, a 24' by 26' addition was dedicated at Zion Lutheran Church, East Farmington, Route 1, Osceola, Wisconsin, in two special services, at 10:30 A.M. and 8:15 P.M. Pastor A. G. Eberhardt, St. Paul, and Pastor O. J. Naumann, president of the Wisconsin Ev. Lutheran Synod, were the speakers.

On the Wednesday evening before, October 28, Pastor M. J. Lenz, president of the Minnesota District, was the guest speaker at a prededication Reformation service. The Rev. Louis W. Meyer, Jr., Tomah, Wis., was the liturgist at the Sunday evening service. The local pastor, Louis W. Meyer, Sr., conducted the dedication ceremony and was the liturgist at the other services.

The Zion voters accepted the Christian responsibility of providing the needed facilities and room for the worshipers last December. A mother's room, a balcony and seating

room for 100 more worshipers, Sunday-school rooms, and larger kitchen facilities were added, together with a large vestibule, which can be used for an overflow crowd. The main church auditorium was also renovated.

The addition was made at the front entrance, where a large art glass window was removed and placed in the new addition by the builder, Fred Steffen, a member of the congregation.

The original church was built in 1923 when lightning caused the former church to burn, without any insurance to cover the loss. The present addition will cost about \$8,000 more than the church. Much donated labor kept the cost down to about \$25,000.

The new addition and the renovation of the church auditorium marks the first step in the 95th anniversary celebration, which will be held in June of 1960.

LOUIS W. MEYER, SR.

EDITORIALS

(Continued from page 3)

conviction that their policies were best for the nation they were trying to influence. They competed for the friendship and cooperation of the neutral country with more determination and aggressiveness. They played to win.

When Vice-President Nixon used the term "sense of mission," he indicated that he was aware of the religious character of the expression. One speaks of a "sense of mission" in church bodies and congregations and especially among individual Christians. Among the followers of Christ, above all, one should find this dedication. There it should be native.

Too often it is not. Our churches, congregations, and individual Christians do not lack the money with which to do the work of spreading the Gospel. They have the truth that God gave them; they have the supreme blessings mankind needs. In spite of that, success may be only indifferent or even disappointing.

It takes a "sense of mission." We need the intense conviction that ours is the only truth, that ours is the only hope for mankind, the only satisfaction for empty and troubled hearts. We need the sense of having been sent personally by God to bring this treasure to spiritual beggars. We need the desire that is satisfied with nothing less than the victory of the Gospel. Christians, finally, must also play the game to win.

C. TOPPE

MICHIGAN STATE TEACHERS' CONVENTION

October 7-9, 1959

This convention at Emanuel First Ev. Lutheran Church, Lansing, Michigan, had 125 people (teachers, pastors, and professors) in attendance. When this number is compared to that of twenty years ago, God's abundant grace and blessing are unmistakable.

Pastor William Krueger stressed two points in his opening address: 1) God's command in regard to the training of children; 2) God's merciful promise to those who faithfully carry out this training according to God's directives. His text was Proverbs 22:6: "Train up a child in the way he should go: and when he is old, he will not depart from it."

I. The Chairman's Address

Professor William Arras expressed the purpose of this 47th convention thus: to grow in knowledge, to gain information, to improve in the teaching ministry.

By means of a chart he indicated that more schools were established

in the last two decades than in any other previous periods. He also pointed out that increased enrollment in parish schools and a greater number of students in our teacher-training courses reveal a serious attempt to carry out Christ's command regarding Christian education and training. In his closing remarks he brought a twofold exhortation: 1) "Teach thyself"; 2) "Raise the standards of your profession."

II. The Essay on Sunday School Teaching

In his essay "How to Teach Sunday School Teachers to Teach," Pastor Vertz showed that the Sunday school has experienced a phenomenal growth. It deserves our concerted attention. The purpose of the Sunday school is: 1) To teach the fundamentals of God's Word (indoctrination in sin and grace); 2) to get children to express faith in action (training); 3) to acquaint pupils with the program of the local church and the Synod (information).

Essential to good Sunday-school teaching are: love for Christ; love for children as souls redeemed by

SMALCALD ARTICLES

(Continued from page 5)

to bring the sinning brother back, by admonishing him alone; then in the presence of two or three other brethren; finally by calling in the assistance of the whole church. In this whole passage Jesus never mentions specifically the apostles or the leaders of the church body. He simply speaks of the company of brethren. And if all efforts prove of no avail, then, so Jesus concludes: "Let him be *unto thee* as an heathen man and a publican" (v. 17). It is the Church, and every individual member of the Church, who thus administers the Keys. The member is functioning as a *Christian*, he is performing an act of his faith, his profession of the Gospel that whoever believes shall be saved, and whoever does not believe shall be damned.

4. The Keys have been given to the Church "for binding or loosing sin." Not for making laws, rules and regulations. Not for imposing fines and punishments. Forgiving sins, and retaining sins, that is what they do who are gathered in the name of Jesus with Jesus in their midst.

(To be continued)

J. P. MEYER

A LANTERN TO OUR FOOTSTEPS

(Continued from page 7)

Christians together with those who are alive on the last day should be reunited and find their common joy in this: "And so shall we ever be with the Lord." That is our joyful prospect for eternity. A. SCHUETZE

Christ; cooperation with staff members; willingness to grow; private reading, especially in the Word of God; a knowledge of various methods; the selection and use of suitable materials.

Regular staff meetings should be arranged to discuss lesson material, to carry out teacher-training courses, and to guide the teacher into aids and background material for private study. Pastor Vertz then asked the kind of questions on a given lesson that he would use in a staff meeting.

III. The Divine Worship Service

Pastor W. Westendorf preached on the theme: "Teach diligently." From these words (Deut. 6:7) he established that the home has the distinct duty to teach diligently. No one and no facility can remove this responsibility. He then drew our attention to the responsibility the churches have. This same command applies to them. He demonstrated that a parish school can carry out this obligation most adequately.

IV. Child Delinquency

In this discussion it was established that where true love of God and

true love for a child obtain in the home and the school, delinquency has little chance to develop. Remove love, and you remove security; give love, and you give security. Patience, prayer, and the diligent use of the Word are also needed to stem the tide of delinquency.

V. The Influence of Television Upon Our Children

Professor C. Frey reported on results of investigations which have been made. Findings indicate that where reasonable limitations are placed on the viewing of children not as much harm results as was at first believed. Parental control, with a proper regard for study time, bedtime, and other factors is imperative.

VI. Various Reports

President Press impressed us with the truth that pastors, teachers, and professors have a wonderful office and do a "good work." They have a knowledge of the truth, and all speak and teach the same truth. All can and will work in harmony if the respective offices are truly appreciated.

Executive Secretary Emil Trettin expressed appreciation for the assistance afforded him in his manifold duties and for the office space provided for his work. The result should be an improved and expanded service to the Synod. Matters under consideration are: devotional booklets for children, curriculum completion and revision, a life of Luther, changes in *The School Bulletin*, a memory course.

Pastor K. Vertz, speaking for the District Mission Board, rejoiced that a new school was established in a mission, and he reviewed the proper procedure for starting others. He spoke on "Minute Men," who will help purchase suitable mission sites with savings to the Synod. He encouraged continued use of Chapel Banks.

VII. Miscellaneous

Pastor G. Cares acted as the chaplain. The Michigan Lutheran Seminary faculty joined the conference. Members of the conference took a guided tour of the Capitol.

Pastors J. Brenner and W. Krueger are doing much as members of the District Board of Education. Their understanding of requirements, their

alertness to proposed laws, their personal acquaintance with public officials, their willingness to handle all problems — all these help to cultivate understanding and develop good will toward our Synod. The Northwestern Publishing House expanded its display. Mrs. Trettin acquitted herself valiantly as the representative.

VIII. Conclusion

A report like this cannot depict the blessing God grants through such a conference. Members of Synod, thank God for conferences, pray for them, and be glad that your pastor and teacher, your professors and District officials are privileged to attend them.

V. J. SCHULZ

† PASTOR † WILLIAM NOMMENSEN

On Wednesday, September 23, the mortal remains of Pastor William Nommensen were laid to rest in Columbus, Wisconsin, to await the glorious day of resurrection.

The funeral service preceding interment was conducted by Pastor Carl Mischke in Zion Church at Columbus. Prof. F. E. Blume preached the Word, using II Kings 2:12 as his text.

William Reinhard Nommensen, a son of the late Pastor B. P. Nommensen and his wife Hermine, was born in Fountain City, Wisconsin, on August 14, 1881. Not long after birth he was received into the Lord's kingdom of grace through Holy Baptism.

When he was still a very young child, his parents moved to Milwaukee. There he grew up. He attended the Christian day school of St. Lukas Congregation and his father's catechetical instructions.

After confirmation the departed attended Concordia College in Milwaukee until his graduation from that school in 1900. He continued and finished his preparation for the holy ministry in the seminary of our Synod then located in Wauwatosa, Wisconsin.

He was ordained and installed as pastor of St. Paul's Church in Mauston, Wisconsin, on March 8, 1903. The following year, on July 14, in Columbus, he was joined in holy wedlock to Miss Ada Koch, who preceded him in death on June 24, 1939.

During his active ministry Pastor Nommensen served the following congregations: St. Paul's at Mauston, four years; St. Paul's at Wisconsin Rapids, nine years; Bethany at Husstisford, three years; and Zion at Columbus for 29 years until the time of his retirement in 1948.

The Lord had blessed him with many talents, and he was called upon to use them in various capacities in the service of the Church at large. For six years, and then again later for another eight years, he served the Western Wisconsin District as vice-president; and for eight years as its president. The Wisconsin Ev. Lutheran Synod required his services as recording secretary for a quarter of a century, and for a shorter period of time as a member of the Lutheran Spiritual Welfare Commission.

In 1953 Pastor Nommensen was privileged to celebrate the 50th anniversary of his ordination, both his Conference and St. John's Congregation at Juneau, Wisconsin, joining him in giving thanks to God.

In 1947 and 1948 the departed suffered several heart attacks. These, together with other ailments and afflictions, made it impossible for him to continue in the work he loved. His love for the work in the Church was also manifested by this: He had all of his children trained for service in the Church; the three daughters as teachers in Christian day schools and his son in the holy ministry.

The years of retirement were spent with his children in Fountain City, Wisconsin, Peoria and Springfield, Illinois, in Columbus, and the last seven years with Mrs. Marie Affeld at Juneau. For five of these seven years he was confined to his bed and wheelchair.

On Saturday evening, September 19, the Lord let him peacefully slumber over into eternity. His time of grace was 78 years, one month, and five days.

The surviving nearer relatives are: The four children: Mrs. Ruth Brill, Mrs. Marie Affeld, Pastor Herbert Nommensen, Mrs. Adele Petersen; the three sons-in-law, and one daughter-in-law; two brothers, Pastors Otto and Martin Nommensen; six sisters: Mrs. Meta Pifer, the Misses Lydia, Hermine and Ada Nommensen, Mrs. Walter Kant, and Miss Alma Nommensen.

W. F. LOEPER

† EDWARD ERNST RUPP †

Edward Ernst Rupp was born February 20, 1878, in Frankenmuth, Michigan. He was baptized when only one day old on February 21 of that year. His confirmation took place in Zion Lutheran Church in Chesaning, Michigan, on June 4, 1892.

In 1893 he entered the Seminary at Saginaw, Michigan. His ordination into the holy ministry took place on October 8, 1899, in St. John's Lutheran Church at Sterling, Michigan. In September of 1902 he was called to serve St. John's Lutheran Church at Zilwaukee, Michigan. He served this congregation until January of 1909. He then accepted a call to St. John's Congregation at Bay City, Michigan. He served as pastor of this congregation until March of 1925, when he became pastor of St. Paul's Congregation at Manistee, Michigan, and of Emanuel Congregation, Sheridan Township, near Custer, Michigan. He lived in Manistee at the time and served this parish for 21 years, when he accepted his last pastorate at Trinity Congregation, Elkton, Michigan. His installation there was on August 5, 1946. On November 12, 1950, he retired from the ministry with his farewell service after a span of 51 years of dedicated service in the Lutheran Church.

On October 14, 1902, Pastor Rupp was united in marriage with Metha M. Beyer by Pastor F. Menke. She was a faithful pastor's wife who preceded him in death only a year ago on October 8, 1958. This marriage was blessed with a fine family. Those surviving are: two sons, Waldemar of Parma, Ohio, and Erhard of Detroit, Michigan; four daughters, Mrs. Gerald (Margaret) Mann, Mrs. Lloyd (Hulda) Kalen, Mrs. Lloyd (Johanna) Rademaker of Manistee, Michigan, and Mrs. Arthur (Agatha) Diefenbach of Davison, Michigan; two sisters, Mrs. Kathryn Thompson of Greenfield, Indiana, and Mrs. Anna Whitehead, of Oakland, California. Nine grandchildren and three great-grandchildren are also left to mourn his passing.

On October 14, 1952, seven years to the day before Pastor Rupp's burial, he and Mrs. Rupp were privileged to celebrate their 50th wedding anniversary. After his retirement from the active ministry, they spent their remaining time together, having returned to Manis-



Pastor E. E. Rupp

tee, Michigan, where they lived at 512 Cypress Street until the death of Mrs. Rupp on October 8, 1958.

His parishioners seem to remember him best for his humble, self-effacing, persistent devotion to his mission, patiently going about his task to serve at all times, uncomplaining, rather glorying in the opportunity to be a servant of the Gospel.

His death came after an extended illness of about three months.

His funeral service was held at St. Paul's Lutheran Church in Manistee, Michigan, on Wednesday afternoon, October 14, 1959, the anniversary of his marriage. One German song was sung, a favorite of both his and his wife's: "Je groesser Kreuz, je naeher Himmel." His special desire to proclaim the resurrection in his death was honored with his request for "I Know That My Redeemer Lives." The sermon by Pastor R. W. Steffenhagen proclaimed the humility and devotion of a true servant of the Word by way of II Corinthians 4:5-10. Burial was in Manistee, Michigan.

Six pastors present served as honorary pallbearers: Hans Schulz of Chesaning, Kenneth Vertz of Owosso, Amos Schwerin of Freeland, Ronald Freier of Scottville, Edward Hessler of Conklin, and Edward Mueckler of Onokama, all of Michigan.

Active pallbearers were Ernest Peterson, Harold Green, Harold Justman, Erwin Rhodea, Theo. Kenstovitz, and Donald Young.

"We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (II Cor. 4:7).

ROBERT W. STEFFENHAGEN

† PASTOR ADOLPH C. HAASE †

After a retirement of approximately three years, Pastor Adolph C. Haase was called to his eternal rest on November 25, 1959. He was born on February 10, 1876, in Freedom Township, Outagamie County, Wisconsin, the eldest son of the Rev. Julius Haase and his wife Anna, nee Popp. He was brought into the kingdom of grace in infancy through the cleansing waters of Baptism. After his confirmation he enrolled at Northwestern College of Watertown, Wisconsin, graduating in 1894. His graduation from the seminary of our Synod took place in 1897. His first pastorate was at Trinity Lutheran Church of Bay City, Michigan, where he was ordained and installed in 1897. After a tenure of almost ten years at this congregation, he accepted the call as pastor of Zion Lutheran Church of Peshtigo, Wisconsin. About four years later he became pastor of Trinity Lutheran Church of St. Paul, Minnesota. This congregation he served almost 47 years. He retired from the ministry on January 1, 1957, after approximately 63 years of service to the Church.

Pastor A. Haase served as secretary of our Synod for 14 years. He held the position of vice-president of the Minnesota District for many years, and served also at various times as secretary and chairman of the Mission Board of the Minnesota District.

Pastor Haase was united in wedlock to Frieda Hoenecke, the daughter of Dr. Adolph Hoenecke, in 1900. This union was blessed with six children, one of whom, a daughter, Cora Johnson, preceded her father in death in 1947. Mrs. Haase died in 1958.

Pastor Haase died at the age of 83 years, 9 months, and 15 days. Burial services were held at Trinity Lutheran Church of St. Paul. His mortal remains were committed to the ground in Elmhurst Cemetery. Pastor Oscar Naumann preached the sermon, while the undersigned had charge of the rest of the service.

The deceased leaves to mourn his passing four sons, Adolph J. of Glendale, California; Conrad C. of Hun-

The Northwestern Lutheran

tington, West Virginia; the Rev. Raymond A. of North Mankato, Minnesota; and Julius C. of Chicago, Illinois; one daughter, Mildred E. of St. Paul, Minnesota; four brothers, the Rev. H. Haase of Benton Harbor, Michigan; the Rev. W. Haase of Two Rivers, Wisconsin; the Rev. G. Haase of St. Paul; and E. Haase of Milwaukee, Wisconsin; one sister, Helen Kahne of South Haven, Michigan; and many other relatives and friends.

EDGAR A. KNIEF

NOMINATIONS

The Board of Control of Northwestern College will meet on Monday, January 25, 1960, at 6:00 P.M., to elect a professor who is to work in the field of physical education and mathematics. The following names have been submitted:

- Mr. Burdette Clifford, Florence, South Dakota
- Mr. Fred Gallert, Grand Rapids, Michigan
- Mr. Dale Hackbart, Madison, Wisconsin
- Mr. Fred Heiderich, Racine, Wisconsin
- Mr. Gerhard Kaniess, Appleton, Wisconsin
- Mr. Thomas Kriewall, Saginaw, Michigan
- Mr. Edgar Pieper, Ripon, Wisconsin
- Mr. Claude Radtke, Fort Atkinson, Wisconsin
- Mr. Harold Raether, Mount Horeb, Wisconsin
- Mr. Eugene Schneider, Racine, Wisconsin
- Mr. Ronald Stelter, Oshkosh, Wisconsin
- Mr. Lloyd Thompson, Saginaw, Michigan
- Mr. Thomas Tober, South Haven, Michigan

Any correspondence pertaining to these nominations must reach the Board before the date of meeting.

KURT A. TIMMEL, Secretary
612 Fifth Street
Watertown, Wisconsin

AN OFFER

- Green Lectern Cloth13"x25"
- Green Pulpit Cloth14½"x25"
- Green Altar Cloth29½"x80" or 6'8"

The altar cloth is plain except for the gold fringe. The lectern cloth has a cross on it. The pulpit cloth has a triangle with three circles in it. All three cloths have 1½" gold fringe.

For information please write to:
Janet Tuttle
R.R. 1
Campbellsport, Wis.

AN OFFER

Salem Lutheran Church at Wausau, Wis., is willing to donate an altar, a pulpit, and a baptismal font (white), or any one of these, to any mission congregation which is willing to pay transportation charges. For details communicate with

The Rev. John Henning
2812 Sixth St.
Wausau, Wis.

COMMUNIONWARE NEEDED

The San Francisco Bay area mission is in need of communionware. We will appreciate information regarding availability of used or replaced items.

Bay Area Lutheran Mission —
Wisconsin Synod
Office: 114 Gilbert Ave.
Santa Clara, Calif.

NOTICE

Since Pastor Otto J. Eckert unqualifiedly declares that the Wisconsin Evangelical Lutheran Synod and St. Paul's Evangelical Lutheran Church, Saginaw, Michigan, which endorses the action of the Synod, are following an unscriptural course in their relationship to The Lutheran Church—Missouri Synod, his ministry both in the Synod and at St. Paul's Congregation has been terminated.

Gerhard L. Press, President,
The Michigan District,
The Wisconsin Evangelical
Lutheran Synod

PEWS AVAILABLE

Twenty pews, 10 feet by 6 inches long, mahogany finish, Colonial ends, in excellent condition, are available for purchase.

St. Luke's Lutheran Church
312 4th St.
Watertown, Wis.

CALENDAR OF CONFERENCES

MICHIGAN

NORTHERN PASTOR-TEACHER CONFERENCE

Date: Jan. 25, 1960.
Place: Grace Lutheran Church, Durand, Mich.
Time: 9:00 a.m. Communion service.
Preacher: H. Kaesemeyer, (alternate, E. Kasischke).

Please send all excuses to the host pastor, Pastor M. R. Kell, Route No. 1, Durand, Mich.

RONALD F. FREIER, Secretary

MINNESOTA

ST. CROIX PASTORAL CONFERENCE

Date: Jan. 19, 1960 (Tuesday).
Place: Emanuel Lutheran Church: St. Paul, Minn.
Time: Communion service, beginning at 9:00 a.m.
Preacher: G. Backhaus (L. Pingel, alternate).

Agenda: Exegesis, James 3:1-18, A. Zenker; Discussion of Article IV, Formula of Concord, E. Penk, discussion leader.
J. G. HOENECKE, Secretary

REDWOOD FALLS PASTORAL CONFERENCE

Date: Feb. 23, 1960, 9:00 a.m.
Place: St. John's Lutheran Church, Redwood Falls, Minn.; E. A. Birkholz, pastor.
Speaker: E. R. Gamm (alternate: H. Hackbarth).

Agenda: Exegesis, Heb. 7:1-28, Norval Kock; Exegesis, I Thess. 5, Martin Lemke; May we Make Use of Laymen to Help with the Actual Distribution of Holy Communion? O. K. Netzke; Pre-Marital Counseling including the special

Problem with Reference to Catholicism, E. C. Schmelzer.

Note: By resolution of the Conference the pastors will provide for their own noon meal.

OTTO ENGEL, Secretary

NORTHERN WISCONSIN

RHINELANDER PASTORAL CONFERENCE

Time: Jan. 4, 1960, 10:30 a.m.
Place: Zion Ev. Lutheran Church, Rhinelander, Wis.

Preacher: F. Bergfeld (W. Gawrisch, alternate).

Agenda: Manner of Conducting the Lutheran Service, M. Volkmann; Exegesis of Ephesians, F. Bergfeld; Statement on Scripture, M. Radtke; Statement on Anti-christ, W. Gawrisch.

WILLIAM HEIN, Secretary

FOX RIVER VALLEY PASTORAL CONFERENCE

Place: St. Paul's Ev. Lutheran Church, Dale, Wis.

Date: Feb. 9, 1960; 9:00 a.m.

Preacher: W. Zink (alternate: T. Baganz).
Agenda: Exegesis, Eph. 1:15f, H. Pussehl; Exegesis, Eph. 5, I. Boettcher; Exegetical-Homiletical Study of Matt. 16:13-20, A. Wood; Adult Instruction, L. Koenig; The Dangers and the Doctrinal Errors in the Modern Liturgical Movement, E. Kionka; The Resurrection of the Body, T. Baganz.

C. SCHLEI, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: Jan. 19, 1960.

Time: 9:30 a.m.

Place: Zum Kripplein Christi Church, T. Herman, Wis., M. Westerhaus, host pastor. Communion sermon: M. Bradtke (M. Croll). Exegesis: I Cor. 4, E. Froehlich. Exegesis: Malachi, M. Bradtke.

CARL J. HENNING, Secretary

WESTERN WISCONSIN

MISSISSIPPI VALLEY PASTORAL CONFERENCE

The Mississippi Valley Pastoral Conference will convene, D.v., at Grace Lutheran Church (G. Albrecht, pastor), La Crosse, Wis., on Wed., Jan. 20, 1960. Communion Service at 9:30 a.m., with sermon by Prof. W. Schmidt (Rev. E. Schoenike, alt.). Essay: "Church Fellowship," by Union Committee. Conference brethren are to bring their copies.

If unable to attend, notify host pastor.

E. P. PANKOW, Secretary

ORDINATIONS AND INSTALLATIONS

Pastors

Bein, William O. in Resurrection Lutheran Church, Phoenix, Ariz., by I. G. Frey; assisted by R. H. Zimmermann, R. W. Schaller, C. E. Found; Dec. 6, 1959.

Maasch, Orville, in St. Luke's English Lutheran Church, Vassar, Mich., by H. John Schaible; assisted by Hans Schultz, A. Kehrberg, W. Hillmer, Fred Schroeder, E. Leyrer; Dec. 13, 1959.

CHANGE OF ADDRESSES

Pastors

Berg, Norman W., 1185 Penniman Ave., Plymouth, Mich.

Neumann, Karl H., Box 186, Cochrane, Wis.

Smith, Melvin C., Route 1, Box 409, Thiensville, Wis.

Vogt, James, 5012 18th Ave. W., Bradenton, Fla.

THE BOOK OF BIBLE PRAYER

150 PSALMS AND BIBLE PASSAGES SUITABLE
FOR USE AS PRAYERS FOR ALL OCCASIONS,
SELECTED AND ARRANGED

By Paul G. Koch

No. 5-17

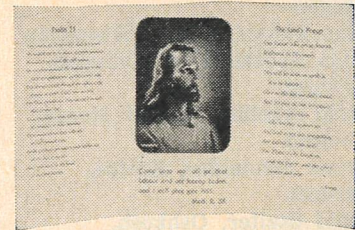
Cloth, 108 pages; Price: \$1.75

The Book of Bible Prayers is a handsome gift book, bound in liturgical red cloth, with an attractively designed jacket. Aside from its attractive appearance, it is the ideal prayer book for personal or family use: it is a book of prayers in the words of the Bible itself, taken directly from the Bible.

The value of the Psalms as a prayer book has been recognized by Bible-reading Christians of all time. In the Book of Bible Prayer the editor has selected and arranged 150 Psalms and other Bible passages as prayers for all occasions: for days of trouble, for praise, for worship, and for special days of the Church year. These are the prayers of the men of God who in past time experienced the sorrows and joys of the children of God in any age. What is more, these prayers are the inspired Word of God. In using them the Christian reader will not only utilize the most noble, perfect, and sublime vehicles of prayer ever written, but he will yield himself to the influence of the Holy Spirit, who effectually works through the Word of God.

NORTHWESTERN PUBLISHING HOUSE

3616-32 West North Avenue, Milwaukee 8, Wisconsin



A LITTLE PRAYER REMINDER

**A Miniature Prayer Book, Greeting Card, and Prayer Reminder
All in One Attractive Stand-Up
Folder.**

The six pages of this little "Prayer Reminder" contains a picture of Christ in Gethsemane with the message "Lord teach me to pray," a beautiful fullcolor print of Sallman's Head of Christ, the 23rd Psalm, the Lord's Prayer, an Evening Prayer, and the hymn: "Thy Way, Not Mine, O Lord."

No. 14-16 25 cents, with envelope